

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary Intelligence.

### THE SEVEN CHURCHES IN ASIA.

[Concluded from p. 227.]

From Ephesus to Laodicea.

After leaving Ephesus, we passed through a very beautiful country. We first ascended a romantic glen, down which was flowing a pelucid rivolet: we were surrounded on all sides by the oleander and the finest shrubs and trees. In the course of the ascent we passed under the arches of an ancient aqueduct. The whole of the ride, till we approached *Inch bazar*, was through a hilly country, adorned by woods, romantic streams, and every thing calculated to amuse and delight the traveller.

*April 5.* This has been a most interesting day. I have visited the remains both of Hierapolis and Laodicea. I cannot describe how much I was struck with *Hierapolis*. There are three objects, all of which cannot fail to arrest attention. One is the superb situation of the city: it is placed on the slope of Mount Messogis, which rises behind, to a considerable elevation: in front, is the vast plain of the Mæander: beyond, are stupendous mountains, covered half down their sides with brilliant snow: there are only three principal features in the landscape; but though so few, they are grand beyond description. The second object which excites amazement is the frozen cascades; by this name I denote the four or five cataraacts, which have been petrified in their course, and which display the whiteness of the purest snow: I question if the world elsewhere exhibits so surprising an instance of this phenomenon: the appearance is precisely that of roaring cascades, having been metamorphosed in an instant into Parian marble: the size, too, of these, snow-white water-falls is such, that they are visible at an immense distance. The third subject of surprise is the ruins of the city: here we see the most magnificent remains of antiquity covering an extent of three or four miles in circumference—we wander among massy walls—we are surrounded by inscriptions, statuary, and columns—we pass under stupendous arches—we repose on marble seats of the theatre: the theatre is certainly the most striking relic of the ancient Hierapolis: not only the seats, but great part of the proscenium still remains: such a spectacle speaks, in very powerful language, the transient nature of earthly grandeur—*See what manner of stones, and buildings are these!* and yet a ruin little less than that of Jerusalem has befallen them! neither the beauty of its situation, nor the salubrity of its wa-

ters, nor the strength of its buildings, has preserved Hierapolis from utter destruction: may we then ever set our affections on that heavenly residence which is the only true Hierapolis (Sacred City!) may we be denizens of that city which hath foundations, whose builder and maker is God!

The works of God remain, though the labors of man have gone to decay. The waters for which Hierapolis was famous still retain their quality: we found them hot, even at some distance from their fountain; and, having had our faces inflamed by the burning rays of the sun, it was refreshing and beneficial to bathe them in the tepid streams.

To a Christian, Hierapolis is interesting, from the mention which is made of it in the Sacred Writings. In the Epistle to the Colossians (iv. 13.) St. Paul bears record to Epaphras, that he had great zeal for them in Hierapolis. Its vicinity to Laodicea and Colossæ would naturally lead to the conclusion, that it enjoyed the privilege of the labors of Epaphras, at the same time with those two cities. It deserves also to be noticed, that the remains of two Churches are still visible. It is delightful, then, to reflect, that, amidst these ruins of idolatry and pleasure, is reposing the earthly part of many faithful Christians; and that the last trumpet will call forth from beneath the incrustations of Pambouk-Kalasi many a glorified body to heavenly mansions. At present, no Christian resides even in the vicinity. There is only a miserable Turkish Village, situated beneath the most eastern of the cascades.

### Laodicea.

From Hierapolis we directed our course toward another ancient city, which suggests, to the serious mind, topics of painful but of useful interest. I know of no part of the Sacred Scriptures which is more calculated to alarm the careless, than the Epistle to the Laodiceans: Rev. iii. 14—22. It is not merely the infidel, the profane, or the licentious, who find cause to tremble on reading these verses: many, who have much that is amiable and moral in their deportment, are here brought under condemnation. Our Lord does not charge the Laodiceans with heinous crimes: He does not say, "Because thou dost not worship the Lord thy God—because thou dost not keep holy the Sabbath day—because thou killest, committest adultery, or art living in open violation of every one of the Divine Commands: no! awful as are the guilt and danger of such a condition, there is another state, still more odious in the eye of the Almighty—*Because thou art neither cold nor hot*

—because thou art lukewarm—because thou sayest, I am rich and increased with goods, and have need of nothing. Let us carefully attend to the condition of the Laodiceans. They were Christians: they were Christians who had a Creed uncorrupted by human additions, and correct according to the very model of Apostolic Preaching; nor, as just noticed, were they chargeable with any open deviation from the path of God's Commandments. But they were not zealous for Christ: they were precisely in the situation of those who condemn earnestness and activity on the subject of eternal salvation; who are continually misapplying the precept, *Be not righteous overmuch*; and who consider themselves possessed of many qualities extremely valuable in the sight of God, while they scarcely understand or even condemn those who frequently employ terms of self-condemnation. They did not feel themselves excited to any powerful efforts by the contemplation of their Redeemer's love, or by the force of His example: their conduct shewed no signs of *striving to enter in at the strait gate*; of *fighting the good fight of faith*; of *counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord*; of *praying without ceasing*. They did not love that Saviour, whose religion they professed to adopt, *more than their father, their mother, and their life itself*; nor could they comply with His strict language, *Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple*. Our Lord declares, therefore, His indignation, in language the most expressive and alarming—*I will spue thee out of my mouth*. Happy for those who feel the force of these admonitions and warnings! To such, promises are annexed, no less encouraging than the rebuke is alarming—*Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me—To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in His throne!*

The first object which attracts attention at Laodicea is the great number of sarcophagi: in these, I reflected, the material part of many Laodicean Christians has returned, "earth to earth—ashes to ashes—dust to dust:" their spirits have long since given account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest, that it was large, populous, and splendid: there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the Scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced

the decay of spirituality at Laodicea; we know, from the passionate fondness of the Ancients for these sports, and also from the powerful condemnation of them by the primitive Fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seat in these splendid structures: that solid and serious felicity which the gospel imparts would soon be expelled, amidst such tumultuous assemblies; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth, who awakened the best hopes, has been utterly ruined by these entertainments!

#### From Laodicea to Philadelphia.

We spent the night in a Turkish Village near at hand. As if Christians had no claim even to the vicinity of Laodicea, it was here first that we met with incivility. It was difficult for our servants, who had gone before, to obtain us a lodging; and, when we ourselves arrived, we found no disposition on the part of the villagers to treat us with kindness: friendly demeanor, however, on our part, seemed, at length, to conciliate them; and we enjoyed some refreshing repose, though our horses shared the same room with ourselves. We have by this time become accustomed to the unpleasantness of "living in state;" in other words, of being observed in every motion, whether eating, dressing, writing, &c. by a crowd of spectators. Knives and forks, and various articles which to Europeans are almost indispensable, are in Turkey objects of no small curiosity.

We approached Chonos with feelings of no small excitement. Where is the ancient Colossæ? What remains of the Church of Epaphras? Are any individuals still to be found, who have been *made meet to be partakers of the inheritance of the saints in light, delivered from the power of darkness, and translated into the kingdom of God's dear Son?* (Col. i. 12, 13.) The answer is a melancholy one. The very spot on which Colossæ stood is still uncertain: but, what is most afflicting, the condition of Christianity in this region has undergone a change, as total as the overthrow of the city. Earthquakes have often destroyed the works of art—and, alas! the world and sin appear to have usurped the place where once the work of grace flourished. In fact, we find that the Christians of these countries have fallen into those very errors against which St. Paul warned them: (Col. ii. 13.) They have been *beguiled of their reward, in a voluntary humility and worshipping of angels*: and, instead of considering themselves *complete in Christ* (v. 10.) and *dead with him from the rudiments of the world, are subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using.) after the commandments and doctrines of men* (vv. 20—22.) Perhaps a principal source of all these evils has been their neglect of St. Paul's advice (iii. 16:) *Let the word of Christ dwell in you richly with all wisdom*.

After a ride of four hours and a half from Denizli, we reached Chonos, which has long been



considered to occupy the site of Colossæ: the Christians of this place inhabit 30 houses; the Turks, 500: there is one Church, and there are three Mosques. Here we are sorry to find a total ignorance of Modern Greek: a Native of Cyprus is the only Priest, and the only individual who can speak that language. Wherever Turkish has supplanted Greek, of course the Romæic Scriptures are of no value: nor does the Turkish Testament supply the deficiency; for, partly because the Greeks are ignorant of the Turkish characters, and partly because the Greeks are jealous of the introduction and use of this Volume, it has become necessary to prepare for them Turkish Scriptures in the Greek letter. Whatever publications they possess are of this description; and I noticed, that their inscriptions on tombs are of the same kind. It is a natural inference, which is unapparently too well confirmed by fact, that where the Greeks are only acquainted with Turkish, their knowledge of the New Testament will be proportionably less: indeed, they are almost ignorant of it. Where Romæic is spoken its similarity to ancient Greek still enables the attentive to have some knowledge of the Lessons of the Gospel which are read at Church; but here, such a degree of light is impossible. With regard, then, to Modern Colossæ, more than any part of the Eastern Church which I have yet visited, I find it necessary to leave out the negative in St. Paul's declaration, (2 Tim. ii. 6.) and to say, *the Word of God is bound.*

*April 7.*—We were eager this morning to visit the neighborhood, and to ascertain if possible the identity of the situation with Colossæ. We met however, with an impediment in our wishes, in the civility of the Aga: half the day was spent before we could commence our researches: first we had to send the Janissary—next to visit the Aga in person—afterward to send Mr. Arundell's firman—and, last of all, it was not till we had made a small present of money, that we could obtain permission to take our walks. We began, indeed, to fear that we should be treated as Chandalier was at Hierapolis, especially when the Aga observed to Memner that he paid no regard to Firmans or the Ambassadors of European Powers. At length, under the conduct of one of his men, we made a short tour of the vicinity: we first ascended the wide bed of a torrent which descends from Mount Cæmus and passes through the town; and then mounted part of an almost impregnable rock, on which are the ruins of Turkish fortifications. The view from this elevation is imposing: close beneath is Ononos, presenting to the eye a considerable extent of flat roofs, and trees, and gardens: that we were near some ancient city appeared evident, from the rollers which we observed on almost every roof: these are parts of ancient columns, which have been removed from their places to perform this service. From hence we visited the eastern extremity of the town, and afterwards passed along on the south side. We found nothing to reward our inquiries; till, on proceeding to the distance of perhaps a mile to the south-west, we met with the remains which we were at the time disposed to consider as of the Ancient Colossæ. We saw, indeed, no inscription which attested the fact. nor did we even find any river sinking into the earth; but the existence of ancient ruins covering a consid-

erable space of ground, and the circumstance of a river suddenly emerging a little lower down, as we yesterday observed, seemed to favor the supposition. Want of time, and the obstacles thrown in our way, prevented that accurate investigation of the country which would have been requisite: let future travellers, however, follow up the Lycus from Laodicea; and I have little doubt but they will find Colossæ. It is unnecessary for me to offer any further remarks on the site of this ancient city; as I am persuaded, that Mr. Arundell will present the public with the most valuable information concerning it. The remarks which follow, were written on the supposition of our treading on the exact site of Colossæ. It is certain that we were at no great distance. Here, then, reposes whatever was mortal of the Church of Colossæ: with the exception of Epaphras, Archippus, Philemon, and Onesimus, their very names are forgotten. But, in truth, very different has been their end, from the death of those who are unconnected with their religion: *When Christ, who is our life, shall appear, then will they also appear with Him in glory* (Col. iii. 4.). The place on which I tread is a sacred spot of earth. Here have been deposited the seeds of immortality. Here is concealed a treasure, which ere long will adorn the very courts of heaven. The place where the remains of a Believer rest must be precious in the eye of God himself: with the eye of sense, I view nothing here but scattered stones, adorned by violets, anemones, and hyacinths; but, by faith, I foresee the exertion of Divine Power amidst these ruins. *Those who sleep in the dust shall awake*—such as rejected the message of mercy declared to them by Epaphras, *to shame and everlasting contempt*—the happy number, who gave it a welcome reception, *to everlasting life.* That the actual situation of Colossæ should still be a subject admitting of further investigation, is a melancholy evidence of the utter ruin which has befallen that ancient city: long since have disappeared, not only all the pious labors of Epaphras and his successors, but the very buildings, amidst which they resided: at present, the ground is for the most part cultivated, where we supposed the city to stand; and no remains are visible, which are either calculated to excite curiosity or to gratify taste.

*April 10.*—On our first walk, we found extensive ruins on the north side of the town: there is abundance of ancient pottery, scattered columns, and marble fragments: we also saw the side of a Theatre, but the stones have been removed. The stream, which I mentioned yesterday, is considerable: it flows from the south-east, and must at least be a tributary, if not one of the sources of the Mæander.

Our second walk was more successful than the first. The firmans had obtained for us full liberty; and our Turkish host conducted us at once to an old wall within the precincts of a private house, in which we found no less than five inscriptions: we copied them all; and one of them, commencing "The people of the Appoloniats," was a demonstration that we were on the site of the ancient city of Appolonia. We next proceeded to the south and east sides of the town, and found there very extensive remains: the blocks of stone are immense: the inscriptions also were exceedingly numerous, but they are chiefly

sepulchral. The discovery of this ancient city, which will probably be of importance in aiding further researches in regard to the antiquities of Asia Minor, is entirely due to my friend Mr. Arundell: it was he who had the sole planning of this part of the journey; and whatever information it may elicit, I must gladly attribute to his exertions. I had, for my own part, formed no other design than that of visiting the Ancient Churches of this country; but, finding myself favored in a fellow-traveller so distinguished by his scientific knowledge, I felt most happy to coincide with his further plans, hoping at once to obtain additional information on the religious state of the interior, and in some degree to encourage an inquiry into its ancient geography.

#### BAPTIST MISSIONS IN INDIA.

*Extract from the Report of the Baptist Missionary Society in London, June 21, 1827.*

At Calcutta, the congregation in Lall Bazar Chapel, under the care of Mr. Robinson, has been gradually increasing, and nine persons have been added to the church, five of whom are natives. Chodron and Gorachund, the native itinerants, continue to labor as usual, nor are their endeavors without effect.

From the Annual Report of the Calcutta Auxiliary Baptist Missionary Society, which was held in August last, when our venerable friend, Dr. Carey, filled the chair, we learn that there are four native places of worship occupied by the Society, situated in the most public places in the city, and generally attended by many hearers. Mr. Kirkpatrick, and Mr. Carapiet are principally engaged in this service, which not only affords them an opportunity of preaching the Gospel to thousands, but also of distributing a great number of tracts, gospels, and other portions of the Scriptures. On an average it is estimated that not less than twenty native services are held every week in these Bungalow chapels, and frequently the whole day is spent in them, either in conducting public worship, or conversing familiarly, during the intervals, with those that remain for that purpose. Three members had been admitted into the native church, a fourth was proposed for baptism, but was soon afterwards removed by death. The present number in connexion with this native society is fifteen. Our brethren in this great city have been much cheered by the arrival of the additional Missionaries sent out last year. Their aid has become the more necessary, since the American brethren, Wade and Boardman, who had for some time usefully and acceptably co-operated with them in the work of God, were about to proceed to Burmah; in addition to which, our respected friends, Mr. Yates and Mr. Statham, have been compelled to intermit their labors for a time, and seek, by revisiting their native land, for a renewal of that vigor which long continued exertions had materially impaired. During the absence of Mr. Statham, the services he has hitherto conducted will be chiefly maintained by Mr. George Pearce, who will reside at Doorgapore. Mr. James Thomas will render assistance at the English chapel, while his principal attention will be devoted to the Mussulman population of Calcutta, who are computed at 10,000 souls, without any Missionary expressly

engaged for their benefit. Mr. Thomas was prepared for this branch of service by his acquaintance with the Hindostanee, acquired before he left this country. Mr. Pearce had also made considerable proficiency in the Bengalee; and the superior advantage thus possessed by these brethren, who last entered on the Missionary field has been so evident and considerable, as to entitle the Language Institution, formed with the express design of thus qualifying Missionaries to enter much more speedily on their important work, to the patronage and support of the Christian public.

The printing office, conducted by Mr. Pearce, is becoming more and more important as a means of diffusing intellectual, moral and religious truth. Beside many thousand tracts and school-books, in various languages, and other miscellaneous works of a larger size, there have been issued from it a Commentary on the Romans in Bengalee, by brother Eustace Carey; a work on Geography, with other small publications in the same language, by brother Pearce; with a harmony of the Gospels, in Hindostanee, a new Translation of the Psalms, and an Epitome of Natural history, with various other works in Bengalee, by brother Yates. About seventy persons are employed in various capacities in the office, among whom are several native Christians, thus comfortably supported by their own labor. A service is held for the benefit of all the office servants, twice or thrice a week, which it is hoped may lead many of them to an acquaintance with the truth of the Gospel; and eventually, under the divine blessing, to an experience of its power.

A letter lately received from Mr. George Pearce, will furnish an appropriate close to our account of this station. "It has struck me, from what I have observed during the short time I have been in this country that much more is doing here than the generality of the people in England are aware of. I have heard some of them use a kind of desponding language in reference to India, as though what had already been accomplished was not a sufficient return for the money and labor bestowed. But could such persons see what is now visible in India—the removal of European prejudice—the number of European Christians—the readiness with which this part of the community aid the cause of benevolence in every form—could they see the natives crowding to hear the word of life, and inviting the preachers to visit them again—prejudice fleeing before the truth—schools filled with children, male and female—the press pouring forth the Scriptures and religious tracts in many languages, and to all parts of this extensive country—and, finally, were they privileged to surround the table of the Lord with numbers of native Christians, of whose conversion, if they knew them, they could have no doubt, they would then see in all this the finger of God, as evidently as Belshazzar saw the hand writing upon the wall!"

#### AMERICAN BOARD OF MISSIONS.

##### REINFORCEMENT OF THE MISSION AT THE SANDWICH ISLANDS.

The friends of missions will rejoice to learn, that preparations are in forwardness for sending aid to their brethren at the Sandwich Islands. A contract is made for the passage of the missionaries, and the freight of such articles as may be



necessary for their comfort, and the comfort of those, who are now in this interesting field of labor. It is expected, that at least four ordained missionaries, a physician, and a printer, all of them married, will embark from Boston, on this great and arduous service, about the first of November. It is probable that two or three individuals will be added to that number, beside three or four natives of the Sandwich Islands, who have resided several years in this country, and are now thought to be pious.

No one, who has attended to the recent history of that mission, can doubt, that the contemplated reinforcement is highly necessary. It is now almost two years since Mr. Stewart took leave of his brethren; and, about a year afterwards, Dr. Blatchely, the only physician, and Mr. Loomis, the only printer, were obliged to follow him. In the first case, the departure from the mission was merely an attempt to save Mrs. Stewart's life, which happily succeeded; and, in the other cases, the health of Dr. Blatchely and Mr. Loomis was such, as to preclude the hope of usefulness; it being impossible for any man, in feeble health, to render such active and efficient services in either of these departments, as the state of things imperiously required.

In the mean time, the openings for evangelical labor have been wonderfully multiplied; and the demand for books is increasing every day. All the people are desirous of instruction; and there are many reasons, why the great work of reformation should be pushed onward, with all the energy that can be brought to bear upon it.

During the last year, the missionaries were kept in most trying circumstances for a period of ten months, in consequence of the persecution of foreign visitors and residents; which persecution originated from hostility to the purifying influence of the Gospel. Mr. Bingham's life was once attempted, and often threatened; and the mission houses were in danger from violence. It is most painful and humiliating to add, that this disorderly state of things was promoted, instead of being checked, by some, who were bound by their official station, as well as by all the ties of humanity, of a common country, and of religion, to place themselves in the attitude of benefactors and friends. It may be hoped, indeed, that the manly and decided conduct of Capt. Jones, of the Peacock, will operate by way of example to prevent similar outrages in future. But the fact, that the labors of our beloved brethren were thus impeded, their benevolent plans interrupted, their strength exhausted, their retirement invaded, and their lives put in jeopardy, should induce their brethren at home to sustain them cordially, promptly, and as long as they shall need co-operation and aid.

As our churches are about sending forth some of their members, as representatives of the faithful here, and as living epistles of Christ to the newly converted islanders, it is proper that constant prayer be offered in their behalf. Their fellow disciples should solicit for them much of the spirit of their Lord;—his meekness and gentleness, his patience and self-denial, and his submission to the will of his Heavenly Father. They should go forth with the spirit of martyrs; for though they may not experience the same persecutions, which have fallen upon their brethren now at the islands, yet they should be prepared for arduous trials, as

they must be supported under them, by their own holy lives and the intercessions of their brethren. The trials of missionaries, as well as of more private Christians, are always changing; but trials there will be, in some form or other, sooner or later. Happy the man, or the woman, who cheerfully meets them, and courageously passes through them unhurt.

It is obvious, that considerable expense must be incurred by this reinforcement. Beside the passage of the missionaries, their outfits for the voyage, and provision for their support after their arrival, materials for more comfortable habitations, than most of the missionaries have yet enjoyed, must be shipped; and for this and other purposes, a large portion of the vessel must be occupied for the mission. On these various accounts, the immediate expense of the reinforcement cannot be much less than *fifteen thousand dollars*. This must be considered in the nature of an extraordinary expense. It is five years since the last reinforcement was preparing. The friends and patrons of the Board will not consider it an unreasonable request, therefore, if they should be asked to make a larger and more liberal contribution, than in any former year. If they could have visited the missionaries in the course of the recent troubles, there are many generous minded men who would have given hundreds instead of tens with the greatest cheerfulness, if, by doing so, they could afford immediate relief. But pecuniary means are not less necessary now than they would be, if the members of our churches could pay a personal visit to the missionary stations. Will not many, in making their annual donation, which is soon to be called for, throughout the limits of several auxiliary societies, give at least double what they have given at any previous call of the collectors? Does not the blessing of God upon past exertions demand this service at their hands? Do not the cries of perishing multitudes loudly plead for it? Will our great and powerful Christian community leave it for a moment doubtful, whether the Board is to be sustained, or not, in these extending efforts for the honor of the Saviour, and the salvation of souls?—*Miss. Her.*

From the New-York Observer.

#### BETHEL RECORDS IN NEW-YORK.

*Sept. 3d.*—Our Bethel Meetings in the month of August had a happy effect upon the hearts of many seamen and others who attended them. At one of the meetings, a ship master, after an affecting communication, made the following address:

My dear seafaring brethren, do you call on God in prayer? A prayerless person is a graceless person. You may as well hope to support your natural bodies without food, as to enjoy spiritual life without prayer, for prayer is the food of the soul! O, my dear shipmates, I am aware that you know these things, and have been taught them from your youth. Why then will you not practise them? My soul feels for you. Why will you die? My dear seamen, let us take the precious promises, and plead them before the throne of grace; God will hear us; he will receive us graciously, and love us freely. Oh that I could take words and put them into your mouths; but this is not in my power; I can only exhort you in the name of the Lord to turn to

him.—Turn ye, turn ye, for why will ye die? I cannot describe my feelings, I am a poor ship-wrecked sailor. God saved my life and the lives of my crew when in imminent danger on the perilous deep; and he has not only saved this mortal body from a watery grave, but he gave his dear Son to die for me, and not for me only, but for all who put their trust in him."

Many important addresses and communications were made in our meetings the last month, that we waive for the present, to make room for the following addresses, which were made at Bristol, England, and have been transmitted by a friend.

**To Seamen.** Always take a Bible to sea with you: read it, if possible every day, and never fail of praying to God, to teach you its meaning. Jesus Christ is the Saviour of men, he came into this world to die for the chief of sinners. And should any of you soon sail, and unexpectedly be called to the bar of God, remember, that Jesus Christ came into the world to save sinners, and whilst you are sinking into the arms of death, let your last breath ascend to heaven, crying, Lord, save, or I perish.

**To Shipmasters.** Seamen are committed to your charge, and it becomes your duty to prevent swearing and drunkenness on board your ships. You have the power of prohibiting these evils, and you know that the sailor must obey your wish. Studiously encourage the worship of God upon a Lord's day; and direct your crew to read their Bibles every day. Watch over your own dispositions and temper, avoid violent rage and unnecessary threatenings; and endeavor in all your conduct to convince your crew that in you they behold not only their commanders but their friends.

**To the Members of the Bethel Union.**—To you, my honored brethren, who are actively employed in effecting the objects of this Society every congratulation is due. The plan you have adopted for giving to sailors the words of eternal life must succeed. God himself has solemnly declared that his word shall not return to him void.

You should remember, that for all the success of your efforts you must depend entirely upon God. The meetings of your Bethel companies will be all in vain, without divine influence to give your labor effect. Endeavor at all times to preserve humility and Christian harmony, and then proceed in your labor of love with zeal and unabating ardor, remembering that in due time you shall reap, if you faint not.

**To owners of vessels.**—Many among you have long realized the unspeakable blessings of the glorious Gospel. Can you then bear the thought of allowing the soul of a sailor to remain enveloped in darkness and deformed with vice? Shall these immortal mariners embark for an endless world, without a chart to guide them, whilst this chart is in your possession? God forbid. If you could but witness for a moment the joys or the torments which await them in a future world, you would not, you could not refuse them any thing in your power to give, which would enable them to secure the one or avoid the other. C. PRINCE.

#### NEW JERSEY BIBLE SOCIETY.

On Tuesday, 27th ult. the New-Jersey Bible Society met in the city of New-Brunswick. The

principal business which occupied the attention of the meeting, was a communication from the Bible Society of Nassau Hall, inviting this Society to co-operate in carrying into effect a resolution lately adopted by them, to supply every destitute family in the State with a Bible in the course of the ensuing year, and also requesting that the New-Jersey Bible Society would undertake the general superintendence of this whole business. After an interesting discussion, the Society passed a resolution unanimously, approving of the resolution of the Nassau Bible Society, and pledging themselves to co-operate with the other Bible Societies with the means which they possess, in accomplishing this desirable object.

Also several important resolutions were adopted, the purport of which was, that the New Jersey Bible Society would undertake the superintendence of the plan of furnishing all the destitute in the State with Bibles; and that they would invite all the Bible Societies in the State of New-Jersey to send delegates to the anniversary meeting of this Society, on which delegates would be conferred the privilege of membership in this Society, so that while they continued to be Auxiliary to the American Bible Society, they might form a body in the centre of the State, which might be a common centre, medium of intercourse and organ of action for all the local Societies in the State.

To carry into effect the resolutions referred to above, the board of managers appointed an executive committee of seven members, with full power to commission agents, to receive and distribute funds or Bibles, so as to make the surplus funds, in the wealthier parts of the State, answer for supplying the deficiencies of those districts which are less favored. The whole proceedings of the Society were conducted with much harmony, and a good spirit seemed to pervade the hearts of all who were present.—[Princeton Patriot.

#### THE GOOD WORK GOES ON!

At the meeting of the Bible Society of Somerset Co. N. J., at Somerville, on the 21st ult., a Committee was appointed to take, or cause to be taken, a copy of the Holy Scriptures to every family within the bounds of that County, that may not possess it; and at the annual meeting of the West Chester Bible Society, at Mount Pleasant, in this State, on the 29th ult. after addresses from the Rev. Mr. Remington, of Greensburgh, the Rev. Mr. Nicols, of Bedford, and the Rev. Messrs. Sommers and White, which excited the deepest interest in an unusually numerous assembly, collected from all parts of the county, the following resolutions were adopted:

**Resolved.** That this Society, with humble reliance on divine aid, and in co-operation with the several Bible Associations of the County, will, within one year, cause every destitute family in this County to be supplied with a copy of the Bible.

**Resolved.** That a Committee be appointed to prepare a respectful address to the reverend clergy, to the managers of the Society, and the inhabitants of the County generally, in aid of this most noble enterprise.

May we not hope that this noble spirit will soon pervade every County in the State, and every State in the Union!—[N. Y. Obs.



## DR. CHAMBERS' MEDICINE.

Extract of a letter to a gentleman in New-York, from a friend in the country, to whom he had sent a parcel of Dr. Chambers' medicine.

I received your package of medicine three days after it left New-York, and immediately prepared it and swallowed half a gill. It operated both as an emetic and a cathartic, and I have drank no rum since, lest I should need another dose. Our rum drinkers come to it with difficulty. They much dislike to lose their relish for ardent spirits. B. W. has taken it faithfully, and is cured. He has no desire for spirit, and drinks none. His appetite has returned, and he appears every way like a reformed man. B. A. has done the same, with the like success. J. S. has taken two doses, and informed me he cared nothing about spirits; but as he does not call on me, I suspect he has returned to his vomit and wallowing in the mire. L. did not use sufficient prudence, and it operated too severely. He talks loud and fast against it. So far, and no farther, can I inform you of its effects. I have full confidence in the efficacy of the medicine, as it regards myself. I have had no desire, at any time, to drink spirit since I took it.

## DR. CHAMBERS' REMEDY FOR INTemperance.

The subscriber, on the death of the late Dr. William Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of Dr. Chambers' Remedy for Intemperance.

He hereby informs the public, that he has disposed of all the medicine so found, to Dr. James H. Hart, and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interests of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add, with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time—have been his agents in compounding the medicine, and are acquainted with its composition.

SILVANUS MILLER,  
Public Administrator, &c.

The medicine will hereafter be prepared and sold by the subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers' Medical College, in Duane-street, east side of Broadway, and at the medical store of Dr. Hart, corner of Broadway and Chambers-street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so, that it is often given to children in febrile complaints, and is frequently used as a family medicine for Dyspepsia, &c. All that is required to ensure its specific effect, is to abide strictly by

the directions. It is put up in packages sufficient for one individual cure, and accompanied with ample directions for its use, signed in the handwriting of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtless will be, many spurious imitations. On enclosing to us the usual price, \$5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

In order that the efficacy of the above medicine may be thoroughly tested, Editors of newspapers throughout the country, who will insert this advertisement and send us a copy of the paper containing it, shall receive from us by return of mail, a quantity sufficient to cure one drunkard, which they will be requested to administer to some patient in their neighborhood, and publish the result.

Public Institutions and Philanthropic Societies, by making application (duly authenticated) to the subscribers, shall receive the medicine at a very reduced price.

JAMES H. HART, M. D.,  
A. M. FANNING,  
Successors to W. Chambers.

## SLAVERY.

Freelown, Feb. 21, 1827.

We have occasion to notice, in this week's paper, the arrival, on Monday last, of the Brazilian slave Invincible, mentioned in our No. 447, as having been captured in the Cameroons by two boats of his Majesty's ship *Esk*, under the command of Lieuts. Kellett and Tolleway. The detention was between eight and nine in the evening of the 21st December, at which time the vessel had on board 440 human beings, just shipped, the captain and part of her crew being sick. Five days were occupied in working to the mouth of the river, which is in latitude 3, 54 north, and 14 days more in attempting to get to southward, during which the vessel only made one hundred and twenty miles.

Lieut. Tolleway, the officer in charge, then determined on running away to the westward, seeing no probability of succeeding in making southing, and after a wretched passage of fifty-six days reached this port, having, during the period, been twice struck by lightning—on the 1st of January, at four in the morning, which shivered to pieces the mizzen-top-mast, and did other damage, killing one marine on deck and two slaves (women) below; and secondly, at noon, in a heavy squall, on the deck, and killed two slaves in the hold—a man and a boy. The damages, sustained in the first instance, were repaired by Lieutenant Tolleway, being fortunate enough to fall in with the *Esk*, eight days after taking his departure from the mouth of the river.

The mortality on board this vessel on the way up, we believe, has never been exceeded. Out of 440 unfortunate Africans on board, at the time of capture, 178 died, in addition to the four killed and four missing (supposed to have jumped overboard in one of the storms of thunder and lightning,) before the arrival here, and eight in the harbor, prior to their being landed on the 21st

inst. (two days after anchoring;) making a total of 186 natural deaths.

The master of this slaver is an old offender, having carried off the coast, in the same vessel last voyage, 600 slaves.—*Sierra Leone paper.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 15, 1827.

### YALE COLLEGE COMMENCEMENT.

Our fair and flourishing Institution has passed safely through another of her interesting anniversaries—one more of her returning ebbs and flows has again embarked upon this ocean of mixed elements, despondingly styled "the world," a new class of candidates, ready in their turn to try their ventures.

On Tuesday, an Oration was delivered by Professor Olmsted, and a Poem by Charles Atwood, A. M. before the Phi Beta Kappa Society.—At evening, an excellent Concert of Sacred Music was listened to in the North Church with great delight.—A meeting of the Alumni of College was held in the College Chapel at the same time, an account of which we shall give hereafter.

The Commencement, on Wednesday, was marked, as ever, by a very reputable display of talent and taste; and on the part of the hearers, by a still greater display of *taste* and *talents* of a different kind. The day was unusually fine, and the concourse of strangers and citizens as great as we have ever known on such an occasion.

### ORDER OF EXERCISES.

#### FORENOON.

1. Distribution of the Order of Exercises.
2. Sacred Music.
3. Prayer by the President.
4. Salutatory Oration in Latin; by Charles C. Parmelee, *Lansingburgh, N. Y.*
5. Oration, "on the true spirit of the Literary Character;" by Joseph Cushing, *Baltimore.*
6. Oration, "on the power of Voluntary Exertion;" by Richard Hooker, *Springfield, Mass.*
7. Dispute, "on Wordsworth's principles of Poetry," by John B. McPhail, *Norfolk, Va.*, and Robert McEwen, *New-London, Ct.*
8. Oration, "on the Eloquence of the Pulpit;" by Mason Grosvenor, *Mansfield, Ct.*
9. Oration, "on Early Mental Discipline;" by Henry Durant, *Acton, Mass.*
10. Oration, "on the habit of philosophizing on the Ordinary Events of Life;" by Timothy E. Dwight, *Northampton, Mass.*
11. Colloquy, "The Stranger of Milan;" by William Kirby, *Middletown, Ct.*, and \*Ephraim Simonds, *Winchendon, Mass.*
12. Oration, "on the causes of the veneration for great Intellectual Powers;" by Theron Baldwin, *Goshen, Ct.*
13. Dissertation, "on the influence of Active Benevolence on individual character;" by Charles P. Grosvenor, *Pomfret, Ct.*
14. Dispute, "on the comparative influence of Galileo and Lord Bacon on the Revival of Science in Europe;" by Stiles French, *Woodbridge, Ct.*, and Alfred J. Perkins, *Lisbon, Ct.*
15. Oration, "on Suffering Genius;" by Henry Hogeboom, *Ghent, N. Y.*
16. Dissertation, "on the effect of great Emergencies on the character of individuals;" by Virgil D. Bonesteel, *Red-Hook, N. Y.*
17. Oration, "on some prevailing faults in the El-

quence of the present times;" by Horace Bushnell, *Washington, Ct.*

18. Dialogue, "Ferdinand of Toro;" by George Gould, *Litchfield, Ct.*

Ferdinand, Rightful owner of Toro, G. Gould.  
Philip, his Uncle, E. Simonds.

Charles, Friend of Ferdinand, J. M. S. Perry.

Eric, { Usurper of Toro, brother }  
          { of Philip, and Uncle of } C. Van Rensselaer.  
          Ferdinand,

Guarez, his Son, S. L. Johnson.

Orlando, { Officer in the Castle of To- }  
          { ro, formerly under Fer- } H. Durant.  
          dinand's father.

Scene, Spain, between the Ebro and the Bay of Biscay.—Time, Feudal.

### 19. Sacred Music.

#### AFTERNOON.

1. Sacred Music.
2. Oration in Greek, "περὶ τῆς πολιτείας καὶ τῶν ἐθνῶν παλαιῶν Ἑλλήνων," by Zebulon Crocker, *Willington, Ct.*
3. Dissertation, "on cherishing National Recollections;" by Cortlandt Van Rensselaer, *Albany, N. Y.*
4. Poem, "The Ruins of Palmyra;" by William Adams,† *Andover, Mass.*
5. Oration, "on the effects of Enthusiasm on the formation of Character;" by Silas Mix, *New-Haven, Ct.*
6. Dispute, "on the propriety of granting Pensions, in any case, to those who are retiring from the highest offices of our National Government;" by Albert G. Bristol, *New-Haven, Ct.*, and Joseph P. Cooke, *Litchfield, Ct.*
7. Oration, "on the effect of Moral Feeling on the pleasures of Taste;" by William Kirby, *Middletown, Ct.*
8. Colloquy, "The Young Peruvian;" by \*William B. Oaks, *New-Haven, Ct.*, and John B. McPhail, *Norfolk, Va.*
9. Oration, "on the union of Sensibility and Virtuous Principle," with the Valedictory Address; by Sidney L. Johnson, *New-Haven Ct.*
10. Degrees conferred.
11. Prayer by the President.

The degree of A. B. was conferred on the following young gentlemen:

William Adams, Aldis S. Allen, William Atwater, J. B. Baldwin, Theoron Baldwin, Nelson Beardsley, Walter H. Bidwell, Virgil D. Bonesteel, George Brinckerhoff, Albert G. Bristol, Horace Bushnell, John M. Clagett, Joseph P. Cooke, Adam T. Cox, Zebulon Crocker, Joseph Cushing, James Darrach, Samuel S. Day, George E. Delavan, Ebenezer Denison, Allen M. D'Wolf, John Dickinson, Henry Durant, T. E. Dwight, Henry Edwards, Stiles French, Joseph H. Gallup, Maltby Gelston, William Gere, George Gould, Charles P. Grosvenor, Mason Grosvenor, Charles G. Gurley, Albert Hale, Robert A. Hallam, P. R. Hoffman, Henry Hogeboom, Richard Hooker, John L. Howard, Samuel Howe, George Huntington, Sidney L. Johnson, William Kirby, Samuel Lee, Anson Little, Robert McEwen, John B. McPhail, William E. Mead, David I. Merrill, Timothy T. Merwin, Frederick I. Mills, Silas Mix, Roger S. Moore, William B. Oaks, C. T. Parker, George G. Parker, Charles C. Parmelee, Alfred J. Perkins, John M. S. Perry, Charles M. Pope, Robert K. Richards, S. Thomas Robinson, Alanson Saunders, C. G. Selleck, Forrest Shepherd, Ephraim Simonds, R. D. Smith, John B. Staples, Joseph H. Towne, Elijah N.

\* The Authors of the Colloquies are designated by an asterisk.

† Excused from speaking in consequence of ill health.



Train, Asa Turner, C. Van Rensselaer, Willard H. Walker, Charles Walsh, William H. Welch, William Whittlesey, Simon A. Wickes, John S. Williams, N. P. Willis—79.

The following alumni of the College received the degree of Master of Arts :

William M. Holland, Theophilus Smith, Charles Wheeler, James M. Hunting, George Goodyear, Joseph Whiting, Chauncey Wilcox, William Van Rensselaer, George Nichols, Ashbel Smith, Tertius S. Clarke, Timothy Rogers, David G. Gardiner, William Van Wyck, Matthew Ives, Stephen Reed, Origen S. Seymour, Timothy S. Pinneo, Hiram P. Arms, Edgar B. Day, Charles Mills, Justus Sherwood, William E. Hulbert, Hamilton Murray, Elias W. Leavenworth, James R. Gould, Alvan Talcott, George Griswold, John M. Edwards, James Berdan—30.

The same degree was conferred on the following alumni of other Colleges :

John W. Scott, Washington, Penn.; John Brion Foulke, A. M. Columbia, 1826; Chester Hinman, Midd. A. B. 1822.

The honorary degree of Master of Arts was conferred on Mr. John Adams Albro, Mr. Timothy Dwight, Charles A. Ingersoll, Esq.

The degree of Doctor of Medicine was conferred on the following persons alumni of this College :

Otis Abercrombie, Arza Andrews, Marcus A. Andrews, Charles R. Cooper, George Dyer, Jonathan P. Fay, Christopher E. Hill, Norman Landon, John Miller, Burr W. Noyes, Manly Peters, Albert F. Roberts, Justin Sherwood, Jervis J. Smith, Horatio Thomson, Gershom Welles, Henry Bronson, George M. Hanners, Peter Lewis De St. Croix.

The honorary degree of Doctor of Medicine was conferred on the following persons :

James O. Pond, Gaylord Wells, John Andrews, Archibald Mercer, Elijah Baldwin, Samuel Simons, Daniel Comstock, Jacob Green.

*Honorary Doctorates.*—Rev. Justin Edwards, of Andover, Mass. D. D.; Hon. Judge Daggett, LL. D.; Hon. Charles Chauncey, of Philadelphia, LL. D.; Hon. Samuel Hubbard, of Boston, LL. D.

#### HIGH CHURCH TOLERATION.

The following letters are published in the *Philadelphian* as genuine copies of a correspondence between the Rev. H. U. Onderdonk, Bishop of the Diocese of Pennsylvania, and the Wardens of the Episcopal Church at Rochester. It appears in the sequel that the church at Rochester had invited the Rev. Mr. M'Ilvaine, one of the most devoted evangelical preachers in the Episcopal Church, to become their Pastor, which called forth from the Bishop, whose duty it is to "take heed to all the flock," and to "be a lover of hospitality and a lover of good men," the following letter:—

*From the Rev. Henry U. Onderdonk to Mr. Andrews, Rochester, N. Y.*

*Brooklyn, N. Y. July 7, 1827.*

Dear Sir,—I hope you will not regard it as too great a liberty if I trouble you with a few remarks on the subject of the new congregation organized in your village. It is understood that the Rev. Mr. M'Ilvaine is to preach for you to-morrow week. Will you allow me to put you on your guard respecting that gentleman, as he is one of the most decided of low,—or rather half-churchmen, a great opponent of Bishop Hobart, and a zealous promoter of the schemes which would blend us with Presbyterians. He was educated in the Presbyterian Seminary at Princeton, New-Jersey.

Perhaps you will deem it prudent to write to Georgetown, D. C. and to West Point, before calling Mr. M'Ilvaine, as it is understood he wore out his popularity in both places.† His friends may perhaps explain the matter; but the current idea is, that he is the reverse of pleasing in his general and pastoral intercourse. He is said to be a good preacher, though with more show than substance: but let his preaching be ever so fine, it certainly is the lesser half of a pastor's qualifications.

It may be proper to mention to you that he is to preach *here* to-morrow the whole day, being a candidate for the expected vacancy. You may, however, rely upon it, that his chance of success here is very small;‡

I am truly your friend and servant,

HENRY U. ONDERDONK.

#### AN ANSWER

*To the above, by W. Atkinson, Esq. a Church-Warden of St. Paul's Church, Rochester, N. Y. dated July 21, 1827.*

Dear Sir,—Your letter to Mr. Andrews, of the 7th inst., relative to Mr. M'Ilvaine, I presume was intended for the eye of the Vestry of St. Paul's church, or to influence them, through Mr. A., in their decision relative to that gentleman. Its perusal caused much surprise, as I had no doubt of your knowledge of the fact, that he had at that time an invitation from the Vestry of said church,§ expressing a wish to have him become their pastor, and I conceive the remarks were unwarranted and uncharitable. The effect, however, produced by them was totally different from that intended, as it excited a warmer feeling in his favor, and a personal acquaintance with him has very much increased that attachment, and induced us to believe him to be a sincere, ardent, and consistent Christian, a correct and zealous churchman, and it would be truly desirable if there were many more of the same stamp in our church. Our inquiry was not, whether Mr. M'Ilvaine was high or low church, but whether he was a man of undoubted piety, of true zeal for the cause of Christ, of talents sufficient to qualify him to teach, and a faithful ambassador of Christ. These qualifications he seems to possess in an eminent degree, and he has produced a general sentiment in his favor, and I do most sincerely pray that God may be disposed to send us such an invaluable blessing, and that his labors may be blessed by the salvation of many souls. Depend upon it, no exertions will be spared on our part to obtain his settlement among us.

Yours, truly

W. ATKINSON.

† We have yet to learn what Mr. M'Ilvaine was guilty of at Georgetown, to destroy his popularity: But at West Point we recollect that his preaching and labors were, by the blessing of God, instrumental in promoting a revival of religion and the salvation of souls. This has probably destroyed his popularity in the estimation of the Bishop.

‡ We understand that Mr. M'Ilvaine has been elected to the Rectorship of the church in Brooklyn, the place where the Bishop resides; and we sincerely hope that they will be co-workers together in "promoting the schemes that will blend Episcopalians and Presbyterians," and all other sectarian distinctions, in one pure and undefiled church of Christ.

§ Mr. M'Ilvaine had been invited to take charge of St. Paul's Church, Rochester, at least two months before.

*Montreal.*—We learn by a gentleman from Montreal, that 29 persons were to be admitted to the Presbyterian Church in that city on the last Sabbath, making a total of 109 since the revival commenced. The Rev. Mr. Christmas, pastor of that church, is about to leave his station, on account of the failure of his health.—*Bost. Rec.*

For the Religious Intelligencer.

### SLAVERY.

We are willing to hear all that can be said in extenuation of this stain upon humanity.

#### To EQUALITY—

SIR: The observations I made a few weeks since on the subject of slavery, were not intended as a challenge to a newspaper controversy on a subject of such vital importance to the world. They were the contributions of my mite to the correction of what I then thought, and still think, to be an error of the North in relation to the conduct of the slave holders of the South. That the conduct of the christian holders of slaves, so far as it relates to the present generation is defensible, I have no doubt; but that defence "I leave for able pens," or the testimony of experience. A few words however, appear to be necessary in reply to your communication in No. 12. Whether it will be a *favor* or *not*, I will attempt to show you, why an "Algerine tyrant has *not* the same right to hold men in slavery that" a Georgian, Carolinian or Virginian has his slaves.

And first—The slaves in Algiers have not been *thrown* upon the mercy and christian sympathy of its merciless and unchristian lord. And further, he can set them at liberty *without* endangering his kingdom, his family or his conscience—he never treats them as members of his own family, or looks upon himself, as their only earthly friend and protector. Were he to bid them go, he knows it would be *to* and *not from* their only home—he would not be compelled to listen to their sighs of grief and lamentation, as they exclaimed, "This is my own, my native land;" why bid me leave it, when I am so willing to serve you for that liberal reward I receive from you, in food and clothing and your christian instructions? The Algerine tyrant *never* purchased a human being for the sole purpose of meliorating his condition, or of redeeming him from oppression. Neither does he do it for the less worthy, I will say the *worthless* motive of pecuniary advantage. But he does it to gratify no other than a hellish disposition, which leads him to prey upon the lives and peace of his fellow creatures, that he may be gratified with the fiend like consolation of witnessing their misery. But sir, not so with the slave holders of the South. They *can* not be held responsible for the existence of slavery there—it is the sin of their fathers; and you, sir, can not believe it will be visited upon them, while they are ready and willing to see them at liberty when God in his providence shall open a way for that event. I say then, that they have been *thrown* upon their charities by a custom as old as our country. Now sir, if you feel disposed to make any further reply, will you answer a few plain questions. How shall they all, at once be liberated from their bondage, and put in possession of a freedom like that we boast of? If you say, give them their liberty and it is enough; I then ask, where the population of those States shall look for the security of their lives and property? If you say send them out of the country—then I ask, where are the means to do it? The means found—where is the country to receive a population of blacks that are "increasing at the rate of more than forty thousand annually," and

even that "ratio constantly augmenting?" But the country *found* for them—*Who*, I ask, can be found to govern and control such a mass of ignorance, superstition and sin? Do you say, let them govern themselves—then you virtually say, give them to destruction at once, as the only means of getting them out of our land. I repeat, that slavery is an evil, and an evil that is felt, and one that is felt too, *more* sensibly by those doomed to live in the midst of it than it is, or *can* be in this part of the country. And sir, I *know*, from experience and personal observation, that on this account, many a christian "groans, being burthened" and they do sometimes cry, "Who shall deliver us?"

The laws of the country will not permit a master to free his slaves without becoming responsible for all their acts. And if he was disposed to send them out, the slaves themselves are *all* his property, therefore, he would not be able.

I said in my first, that to judge *correctly* on the subject a residence among them was necessary—and no position is truer, without evidence we can not judge. Here we get nothing but the enormities of some lawless master or slave as trumpeted in the newspapers, and from these we judge of the whole—you need not be told that this is unjust. How often has our whole country been thus arraigned by foreign editors and reviewers, for the conduct of a *few* and how simultaneously do we all raise our voices against such injustice. I wish not to be understood as contending for the principle or practice of slavery. I wish with all my heart that *both* were abolished, and I can give no stronger evidence of my dislike, than a removal from it and its influence. That many difficulties are consequent upon it, I cannot deny—and that of the marriage relation to which you refer is by no means the least; but why blame a poor pennyless insolvent for that which the laws of the State have ordained, and which he would gladly prevent if in his power. But sir, the whole, masters and slaves, are subjects which call for our commiserations and prayers rather than our anathemas. They have strong claims upon our christian charities. I am therefore, constrained still to say, "Render to Cæsar the things that are Cæsar's."

CONTRA.

#### THE BIBLE DIFFUSING ITS HOLY LIGHT.

From the 23d Report of the British and Foreign Bible Society, it appears that much is doing in the circulation of the sacred volume.

In *Prussia*, the Berlin Bible Society has received from the B. and F. Bible Society, 5000 New Testaments for distribution, besides which, some hundreds of the Bohemian Testament have been circulated. The Silesian Bible Society has also received from the same source, 500 Testaments and 300 Bibles. To other Societies have been granted by the parent institution, 1400 Bibles and 4400 Testaments. A Cavalry Officer, in Pomerania, and several of his brother officers, having solicited from the Berlin Society, the Scriptures for their soldiers, had been presented with 600 Testaments. At Neuweid, 1000 German Bibles, with 25 English and 25 French, had been furnished, with 200 of Van Ess's Testaments. At Dusseldorf, the inmates of the barracks have been supplied with 500 Bibles. Dr. Steinkopff had visited Count Von-der-Recke, the



truly Christian philanthropist, and had solicited for him 250 Bibles and 100 Testaments. The Jews in the neighborhood of Warsaw, had become desirous to obtain the Scriptures, and 100 Hebrew Bibles, containing both Testaments, 100 Hebrew Old Testaments, 300 Hebrew New Testaments, 500 German Bibles, and 500 Testaments, with 50 English Bibles, had been placed at the disposal of a respectable Missionary at Warsaw, for the Jews.

In *Denmark*, the Danish Bible Society is proceeding with activity. The Pentateuch, with the Psalms and Isaiah, are published in the language of Greenland. Fifty copies have been sent to that country. An edition of 5000 Danish Testaments have been published in Denmark the present year, at the expense of the B. and F. Bible Society. Along the shores of Norway, also, the sacred word has been scattered, and a gentleman who was about to visit destitute places, over a length of coast for 500 or 600 miles, is furnished with 1000 Danish Testaments for distribution.

In *Sweden*, Count Rosenbald says, "The demand for Bibles is great. This must rejoice the B. and F. Bible Society, as the sacred fire was lighted by them. By God's aid, this fire shall not go out." The Swedish New Testament is now in press, and the publication of the whole Bible in the same language is contemplated.

In *Russia*, we regret to state, the operations of the Bible Societies are suspended by the authority of a blinded Emperor. The sale of the Scriptures, however, that are already printed, in Slavonian, Russian, and other languages, is permitted to be continued at former prices. It may be hoped that the united supplications of the pious in Russia, and in the Christian world generally, will prevail against the ungodly tyranny exercised against the Bible Societies by this Emperor of a vastly populous, but ignorant and degraded and abused people.

*Mediterranean*.—At Malta, in the last six months of 1826, the issues of the Scriptures were 3539 copies. There have been forwarded to this station, 350 Italian Bibles, and 2000 copies of Testaments, &c. in different languages. The call for them is loud and constant. In Corfu, the Testament is printing in Albanian and modern Greek. Into Italy, Spain and Portugal, Bibles and Testaments are gradually introducing. The issues from the Depository at Constantinople have been 5673 copies. In the last four years, 21,000 copies of the sacred word, in whole or in part, have gone forth from this station. The translation of the Gospels into the Cardish language is finished. Mr. Barker, at Smyrna, has caused to be distributed this year, 2045 copies of Scriptures. At Thessalonica, he sold his whole stock of Bibles to Jews!

In *Persia*, the interesting country in which Henry Martyn labored and prayed and died, the B. and F. Bible Society are endeavoring to introduce and circulate the sacred word. Arrangement are made with the Scottish Missionary Society for the services of their missionary, the Rev. Mr. Glen, at Astrachan, in making translations of the Bible into Persian. Mirza Jaffa too, at St. Petersburg, is proceeding in the same work. Mr. Wolff, in his visit to Persia, has also done good.

In *India*, the distributions in a year were 15,190

copies. The Madras Bible Society are industriously translating and printing. In the last year, they sent out 12,028 copies of Scriptures, 922 in English, and 11,106 in the native languages. The Bombay Auxiliary has sent out 8000 parts of the Goojurattee Old and New Testament, besides numbers in other languages. In Ceylon, the Scriptures in Tamul are called for at Jaffna, and 3000 copies are to be printed at Colombo. Rev. Mr. Clough is preparing one Gospel in the Pali language.

*Australasia and Polynesia*. By the labors of Dr. Morrison, and the late Dr. Milne, the Chinese are beginning to know something of the value of the Scriptures.

The missionaries at Tahiti recommend a version of the Bible for the Harvey Islands. 5000 copies of Daniel, Esther and Ruth are published in the Tahitian language, and the ten Epistles are proposed to be printed for the Leeward Islands.

*Africa*. In Madagascar, the New Testament translation is finished.

In *South America*, there is a great curiosity excited in different places to become acquainted with the Bible. Mr. Armstrong, agent of the B. and F. Bible Society, has circulated 1817 copies last year. Mr. Thomson, re-engaged as an agent for two years, to visit Mexico, will have at his disposal there, 4000 Bibles, and at Guatemala, 5000 Testaments.

In *Ireland*, a love to and desire for the Bible is increasing. A great and effectual door is there opened, though there are many adversaries amongst the Roman Catholics and others. The Hibernian Bible Society in the last year distributed 17,391 Bibles, and 17,933 Testaments. The whole number circulated by all the Societies in Ireland was not less than 90,000.

Seventy-two Auxiliary Societies were added to the B. and F. Society last year.

The Bible operations in *France, Germany and Switzerland*, are also proceeding on a scale of moral grandeur hitherto unexampled.—*Christian Watchman*.

#### POPISH HOSTILITY TO THE BIBLE.

"An Episcopal Letter, dated from Offenbourg, has just been addressed by the (Romish) Bishop of Basle to the clergy of his diocese, in which the Bishop expresses the deep grief he feels, on learning that the translations of the New Testament are distributed to the faithful, (that is, to the members of the Romish church) and that another book still more dangerous, entitled *Heures Edifiantes*, (a book of devotion, we presume, in which no adoration is paid to pretended saints) is circulated without any opposition.

"Translations of the Bible being expressly prohibited by the Holy See, and the *Heures Edifiantes* concealing a dangerous poison under a specious exterior, the Bishop has deemed it his duty to repress, by efficacious measures, the propagation of both these works: the DETESTABLE DESIGN OF WHICH IS to transform submissive people, who were distinguished by their faith and their obedience to the Holy See, INTO AN ASSEMBLAGE (ramas) OF BIBLE CHRISTIANS, having no other guide and counsellor than their conscience and THE SCRIPTURE, called Holy.

"Under these unfortunate circumstances, the

Bishop of Barle calls for the co-operation of the clergy of his diocese, in order to save the flock entrusted to him; and he particularly recommends them, prudently and discreetly, to employ every possible means, either to obtain the surrender and DESTRUCTION OF THE ABOVEMENTIONED BOOKS, or to prevent the faithful from reading any thing but what the Holy See has expressly approved."

### RELIGIOUS NEWSPAPERS.

We invite the attention of our readers to some extracts which we have made from a Virginia paper, (the Visitor and Telegraph,) and we have connected with it a short article from the Vermont Chronicle. We believe that the importance of religious newspapers is not sufficiently estimated, and we have taken the pains to break the article alluded to into short paragraphs, with the intention of showing that these papers are important to the scholar, the rising generation, and to Christians in general. We hope that the important inference may not be without some beneficial effect, and as to the example, we would say to our brethren "Go and do likewise." The individual who induces a family, where no such publication had been before received, to take a religious paper, leaves a blessing with them over which there will be joy perhaps throughout eternity.

*Phil. Rec.*

#### IMPORTANCE OF RELIGIOUS NEWSPAPERS.

*Mr. Editor,*—Permit me to offer to your readers through the medium of your paper, a few considerations on the importance of a general circulation of religious newspapers. Much, I know, has been said on this subject; but the theme is not yet exhausted—all the truth has not yet been told. The circulation of a religious paper, presenting regularly before the minds of the people, truths of the most interesting nature, exerts a moral influence which is so imperceptible and silent in its progress, that very few duly estimate the amount of good which it is suited to effect. I will therefore ask your readers to consider, for a moment, some of the benefits which may be derived from a well conducted religious newspaper:

*To the scholar.*—It is a source of valuable information to the scholar. To say nothing of the items of literary intelligence, it is well known, that the journals and letters of missionaries and travellers, contain a statement of many facts relative to the history of the earth and its inhabitants, by which the scholar is enabled to detect errors that have long passed currently for truth; because writers of the last age, like the father of history, found it easier to record what they heard, than to enter upon a strict investigation of facts. The present has been called for the sake of distinction, "the age of inquiry." Much has recently been done in clearing from the pages of history the rubbish of hearsay traditions. Valuable accessions have been made to our knowledge of the earth and its inhabitants, from the journals of foreign missionaries. But in our knowledge of natural history, we are yet in our infancy. Its pages are undoubtedly stained with the record of errors which will in time be expunged. Those enterprising young men who visit regions that have

long been enveloped with the shadow of death, to survey the ignorance and guilt of the wretched victims of superstition, and recal them from their sins, will continue to discover new sources of information, and new additions will be made to our stores of natural history. Inquiries on this subject should not be regarded as the speculations of indolent curiosity, suited only to amuse the vacant hours of an idle scholar: the history of the earth, its productions, curiosities, and inhabitants, presents a subject for inquiry worthy of the attention of every one. It has a moral use. The more extensive our knowledge is of the various works of God, the more enlarged and exalted will be our views of his wisdom and goodness, the more clearly shall we discern the harmony subsisting between his works and his word, and the more vivid will be our conviction of the value, the unspeakable value of the gospel.

*To the rising generation.*—A religious newspaper may be made productive of much good to the rising generation. On our youth who enjoy the advantages of education, but few are furnished with a sufficient variety of useful books, written for their improvement, and adapted to their capacities. With little or no variety in their books, it is impossible in most cases to create or improve a taste for reading.

Children, like the Athenian philosophers, are fond of hearing "some newer thing." This passion which is so strong in early life, and which it would be impossible and, indeed, undesirable to eradicate, may be grateful without hazard to their morals, by inviting their attention to the religious newspaper. In looking over its varied pages, the moral lessons once heard with delight as they flowed in accents of love from maternal lips, and the solemn truths inculcated by the ambassador of Christ, will be recollected and impressed upon their minds. The inquisitiveness natural to their years, will be stimulated. A new impulse will be given to their mental energies; new inquiries will be suggested; their thoughts, by degrees, will take a wider range; new ideas will be awakened, and new associations formed. This, my friends, is not mere theory; or, if it be, it is theory built upon facts, which satisfy the writer, that a religious newspaper is truly valuable in a family where there are young people.

*To Christians in general.*—But that which gives a publication of this kind its greatest value, is the religious intelligence which it brings us, and the moral influence it exerts. Scattered as Christians are in this part of our country; deprived, as many are, of the regular administration of the ordinances of the gospel, without this means of information, it is impossible for us to know the condition of other churches, or to act in concert with them, in endeavoring to promote the prosperity of our Zion. There can be very little union in the exertions of Christians, scattered as they are in the southern states, without some medium of communication with each other. A religious newspaper, which is the best medium for such communication, serves as a powerful instrument in uniting and strengthening their hands, in directing their efforts, and in thus promoting the benevolent designs of our holy religion. Its object is not merely to unite the friends of Christianity: it is also intended to enlighten, purify, and elevate the public mind. And it has already been ascertained,



by the test of experience, that it answers the end for which it was designed. The present is a new era in the history of Christianity. But a few years since, the Boston Recorder, the first newspaper of this character published in our country, issuing from a press in the midst of an enlightened people, was compelled for many months to struggle hard for an existence. At length, as its design and tendency became known, it was encouraged and patronized, and its circulation widely extended. Many others of a like character have been successively established in different parts of our country, and the increasing circulation is an unsuspicious and unequivocal expression of public sentiment in favor of their utility and importance.

It is our privilege to live at a time in which Christians are beginning to believe that the last command given by the Saviour while on the earth, *can and must be obeyed*. The host of the Lord *here* are collecting and uniting, girding on their celestial armor, and preparing for the conflict. They are making these preparations, not so much for the purpose of defending themselves, as for that of carrying the standard of the cross into the midst of its enemies, and firmly erecting it in the very heart of their kingdom. While they are enjoying the heavenly influence of the "true light given to enlighten every man that cometh into the world," they are determining to reflect and scatter this light through the whole empire of darkness. The hosts of the Lord in heaven are looking upon these operations with the most intense interest. While contemplating the effects produced by the preaching of the gospel, and by the numerous missionary, Bible, education, and tract societies, which are continually growing, these angelic hosts are rejoicing; they are tuning their harps to notes of victory, to celebrate the triumphs of their King; new ardor is inspiring them in their exalted and holy services; they are raising new and nobler songs of praise, and offering new ascriptions of honor to the Lord of heaven and earth. I am not wandering from my subject. These facts, over which angels rejoice, shouting again, as they once did in Judea, "Glory to God in the highest, on earth, peace, good will towards men," are regularly announced to us. And have we no interest in this intelligence? Are we so indifferent to the present and future happiness of men, as to regard with apathy the progress of those measures, which are renovating the hearts and characters of thousands? Will not every friend of religion and virtue, every friend of God and man delight to view the movements of the *great moral engine* which the church is now wielding, producing glorious effects as it silently advances, affording us rational ground of assurance, that it will in due time achieve a moral revolution in all nations, and change the aspect of the world?

*Important inference.*—All who desire to see the "wilderness blossom as the rose," to see religion and virtue flourishing amidst the moral desolations which are now laying in waste our country, all who are interested in the prosperity of those institutions which are meliorating the condition and elevating the character of man; all who rejoice to see the dominion of Christ extending in the world which he created, which he ransomed at an infinite price, will *surely* feel an interest in the circulation of religious newspapers.

*Example.*—The Vermont Chronicle informs, that two clergymen in that state, after procuring forty-four subscribers for that paper in their own parishes, agreed to meet for the same purpose in a destitute town. Here they attended an evening lecture, and at the close stated the character and terms of the paper, and its value to every family. Sixteen persons rose in their seats, and gave in their names as subscribers, and the number was afterwards increased to twenty-four. They afterwards obtained nineteen at a meeting in another town, and intended to pursue the plan still farther.

#### TRUE RELIGION, THE GREAT ORNAMENT AND CHARM OF A COTTAGE.

"I love a cottage dearly," observed one, "where order, neatness, quiet, and domestic harmony prevail; especially if I find, that the religion of Jesus exerts its benign and sacred influence. The cottage can scarcely be too small, or too plain, or in too sequestered a spot; if Christ be in it and dwell there, its enjoyments are immeasurably superior to those of the spacious and elegant edifice, or the gorgeous palace, where Christ is not." This is an interesting sentiment, and, in the esteem of the man who is conversant with his Bible, no sentiment can be more beautifully correct. There are few persons of accurate taste, or who have a relish for pure enjoyment, administered in a simple and unobtrusive way, that do not delight in a rural life, or who do not experience peculiar pleasure in recurring to the neatness, the comforts, and "the thousand unpretending joys" of a cottage, where real religion makes every arrangement, where Jesus uniformly presides—and where every thing is proposed or accomplished, in dependence on his infinite wisdom and love, and in humble obedience to his unqualified directions. The cottage, embosomed in a wood, thick and verdant with foliage, or situated in the midst of a beauteous and luxuriant valley, where cultivation and loveliness in every direction most commandingly appear, or elevated on the summit of some interesting spot, rich and fragrant with productions of nature, is a delightful object in the estimation of any man, whose views are simple, whose taste is refined, whose feelings are lively, or whose desire for pure and unpretending rural enjoyment is at all ardent. A thousand interesting associations will almost instinctively be awakened; a class of enviable feelings will be powerfully excited; images of peace, serene tranquillity and exquisite delight, will almost immediately present themselves, and a most beauteous prospect will stretch itself broadly before the mental view. External attractions, however, differ materially from internal beauty and moral loveliness. I have often looked on the beautiful cottages in which our country abounds, and which constitute some of the fairest ornaments and sweetest attractions of its landscapes, and, while I have not been able to suppress some painful emotions, which have been powerfully awakened, I have stood admiring the structure of one cottage; the simple and unpretending beauty of another; the beauteous and finished decorations, which nature has lavished profusely on another. I have seen the luxuriant trees by which one cottage has been surrounded, and marked the flowers and plants of every "colour and hue" by which the approach to another was beautified; and I have unhesita-

tingly said, "all this is lovely to the eye, and interesting to the heart: but being a Christian, and feeling solicitous to subserve the moral and spiritual interests of all, and particularly of those "whose condition is humble and whose means are few," the inquiry immediately suggested itself, in addition to all these external attractions and charms, Is there any *moral beauty within*? while these cottages are surrounded by the most interesting and lovely appearances and scenes of nature, is the God of love honoured? Is the God of wisdom admired? Is the God of grace magnified? These are the inquiries which a professor of pure and undefiled religion, and one who is powerfully impressed with a deep and growing conviction of the evil of sin, of the utter depravity of human nature, the inestimable value of the soul, and the overwhelming realities of eternity, will propose. He will not ask, whether an immortal being inhabit a lovely cottage or a splendid mansion;—whether he dwell in the vale of Thessaly, where all is peerless beauty to the eye, and fragrance to the sense; or whether he occupy some "green and sunny spot," where the scenes of creation appear in all their towering grandeur and inexpressible sublimity: but his question will be, Is there peace or godliness, or purity within? Is the heart right in the sight of God? Is the favour of Jesus realized? Are his presence and love enjoyed? And if the reply furnished be in the affirmative, the state of that man will be pronounced happy almost beyond conception who is surrounded by the beauty of nature, and encircled with the light of the Divine countenance; and who can rise above those lovely scenes, on which he gazes with unmingled admiration, and recognise that *Being* as his friend, who imparts to every colour its beauty, and to every flower its hue.

The religion of the Gospel is the great attraction of a cottage, because, when it enters, it introduces habits of regularity. It renders the cottage the abode of domestic order and tranquility. The ale house is deserted, and *home* is loved. A thousand undesirable feelings, and most pernicious feelings, are corrected and removed. The enjoyments of home are relished. Improper society is abandoned. Erroneous principles are eradicated, and false impressions, with regard to domestic happiness, are obliterated. There is a steadiness given to the purpose; a temperateness to the passions; a pleasing uniformity to the feelings; a fixedness to the desires; a settled regularity to the habits; and a constancy to the deportment; which are of the utmost importance; and thus the cottage is rendered, not the abode of anger and intemperance, where passion, dissension, and the most destructive irregularity prevail, but the seat of temperance and peace, where the greatest evils are counteracted, where amiable dispositions are cultivated, and a desire enkindled to subserve each other's best interests. Religion also inspires and heightens love, and therefore it must be considered the best friend and the most beautiful ornament of a cottage. How delightful is it to witness "plain and humble cottagers" cherishing a pure and ardent attachment towards each other! How interesting to behold the husband and wife united by the faith and hope of the Gospel; and the children cultivating a feeling

of profound and reverential affection, in favour of those to whom they are indebted, by a kind Providence, for all the bestowments they enjoy! Love any where, or under any circumstances, is pleasing and inspiring; but love in a cottage, especially if it has been prompted, purified, and invigorated, by the principles of true religion, is peculiarly delightful; and therefore if the spirit of the Gospel inspire and heighten the purest affection, it must be most valuable to the inmates of a cottage. This spirit obviously and necessarily secures union—a union of thought, of feeling, of desire, and of anticipation; and the sincerest and the most powerful attachment will be cultivated. They will resemble a beautiful and harmonious family, with one feeling to prompt—one principle to govern—one wish to express—one prayer to present—one prospect to animate and inspire.

In addition to this, the Christian religion brings into the cottage a celestial visitant. One whose appearance indicates divinity; whose countenance beams with inexpressible benignity and love; and who scatters inestimable blessings in his path. Christ himself sits at the peaceful table of the cottager. The principles and rules of his Gospel govern all its arrangements. The presence of the Saviour is richly enjoyed; the influences of his favour and grace are sweetly experienced; and thus the cottager is unspeakably blessed, because the "Lord of creation" dwells in his humble habitation, and imparts to it a dignity and a glory, which it could not, under other circumstances, have possessed; so that mercies are delightfully sweetened, the most inspiring feelings are induced, the atmosphere of heaven is breathed, even in a cottage; the dignity of God's people is realized, even in a cottage; and the ineffable happiness of "the spirits of just men made perfect," is in some degree experienced in

"A little narrow lowly roof,  
Which we term the cotter's seat."

What an inestimable blessing it would be, if our cottagers, generally speaking were godly persons, distinguished for their decision of character, energy of holy principle, and devotedness of every power to the God of all Grace! What an interesting object, under these circumstances, would a cottage present! How delightful to a philanthropic beholder, to one whose views and feelings are consonant with the principles of the word of life! Well, the anticipation is animating and inspiring; let us fondly cherish it; and that it may be speedily realized, let us be devout and persevering in our supplications, that the auspicious day may shortly dawn, when every cottage shall resemble a "Bethel," shall actually be "the house of God, and the very gate of heaven."

A PASTOR.

*From the Boston Recorder and Telegraph.*

#### ORGANIZATION OF CHURCHES.

On Saturday last an Ecclesiastical Council convened in Park Street Vestry, for the purpose of embodying churches to occupy the two houses for worship now building by Evangelical Congregational Christians in this city. The Churches represented by Pastors and delegates were, the first



in Cambridge; and in Boston, Green Street, Hanover, Old South, Union and Park Street. The churches of Rev. Dr. Codman of Dorchester, and Mr. Fay, of Charlestown, were represented by Delegates. Rev. Dr. Holmes was chosen Moderator; Rev. Edward Beecher, Scribe.

To compose the Church at the South part of the city, forty-five persons offered themselves, and were accepted. Of these, 26 are males, 19 females; from Hanover Church, 5; Old South, 13; Union, 16; Park Street, 8; Brookfield, 1; Ashburnham, 1; Seminary at Andover, 1. To compose the North Church, 97 persons were accepted; 54 males, 63 females. Of this number, Hanover Church furnished 37; Old South, 5; Union, 1; Park Street, 13; Seminary at Andover, 1.—The several companies presented the same articles of faith and form of covenant, which was approved by the Council with one alteration.

On Sabbath day, after the close of the second service, the Council and Churches assembled in Park Street Church, where the religious services pertaining to the organization took place. The Rev. Dr. Jenks introduced the solemnities by prayer. The Scribe read the articles of faith and covenant, to which the two churches unitedly assented. The Rev. Dr. Jenks presented the right hand of fellowship to the South Church, and the Rev. Mr. Wisner to the North. Rev. Dr. Beecher gave an address to both.

A great portion of the members belonging to the five Evangelical Churches of Boston before named, now united with the churches just formed and admitted to their connection, in commemorating the death of their Redeemer. The Rev. Dr. Holmes, and Rev. E. Beecher prayed. The Rev. Mr. Green concluded with an address to the communicants, and the numerous spectators. The lower part of the house was completely filled with the assembled believers, the number being but little short of *twelve hundred*. We were favored with the presence of a few from churches abroad; but nearly all were members of these churches within the city. The number is now seven, exclusive of that at South Boston, which is now destitute. The church in Green Street has had a place of worship but a few months, and struggles with some special embarrassments. It has not been formed on the colonizing plan, and did not furnish any of the members for these new churches. Yet it is prospering and increasing, with very noticeable and unexpected rapidity.—The houses designed for these new churches are going on well and will probably be ready to be opened late in the autumn.

In view of these events we may say without boasting. Not many years have elapsed since Park Street was added to Old South. The plan of sending delegations, to found or strengthen other churches, was first adopted in regard to Union church. In a short time, she was able to send her reinforcements also. Hanover has had a house of worship open but 18 months; and now sends 32 members, principally to a church in its own neighborhood; besides about 20 more to Cambridgeport, (where a house of worship has been built, and an evangelical church is soon to be organized) making over a *hundred*, still leaving more than three times the number it had at its organization. The location of this church is favorable, and its blessings have been peculiar. But

the Lord's dealings with it have been such, as well as with all concerned, to exhibit a striking exemplification of the passage, *There is that scattereth, and yet increaseth*. We gratefully record the progress of truth and of the religion of our fathers in this beloved city, for an encouragement to Christian enterprise; but we feel the force of the remark made in the concluding address at the communion table, *that all the hope of these churches lies in their being clothed with humility*.

#### CLERICAL MANNERS AND HABITS.

*Extract from Miller's Letters.*

Slovenly habits in some men are the misfortune of their education; in others they are the effect of sheer heedlessness. Some indulge them from a low pride: good manners are sour grapes,—they are conscious of not possessing them, and they therefore affect to despise them; others, from disgust at the opposite extreme of refinement: they prefer coarseness to starchiness, and bluntness to esminacy. But in all cases in which vulgar manners are suffered to go uncorrected, the subject of them surely does not estimate their effect on his usefulness. A minister of Jesus should be an "ensample to his flock," in *all things* which are comely. He should be welcome to their dwellings, and not dreaded as a nuisance. But we have known ministers—men perhaps of excellent traits of character, and able preachers—whose visits among their people were rather endured than made profitable, because of the various petty annoyances they gave. Perhaps, for instance, they have no sooner entered a house than the destruction of furniture goes on, till the visit is ended; and, not improbably, they go away musing at the strange demeanor of the lady,—at her uneasiness and fidgeting, and her occasional inattentiveness to their remarks,—never reflecting that not every lady is stoic enough to see with composure, her chairs rasped with boot-soles, or her carpet soiled with tobacco juice, or the beauty of an entire room defaced, even to the necessity of sending for the paper-hanger, by heads too needless to consider that paper-hangings were not made to be reclined against. Now it were a charity to such men to show them the evil of their slovenly habits. It would be giving them an important piece of information, to show them, what they seem not to know, the use of such things as paint and varnish, or to demonstrate to them the reasonableness of the doctrine, that if it be worth while to ornament furniture at all, it is equally desirable that what is done with so much niceness in the workshop should not be recklessly undone in the parlor.

These are indeed small matters in themselves considered, and in themselves are unworthy of serious reprehension. But in their connexion with ministerial usefulness they may merit so much remark as we have bestowed upon them. Petty mischiefs are great evils in certain circumstances.

#### Obituary.

DIED,—At Northford, Mrs. Rebecca Elliot, aged 80; Mr. Daniel Jones, aged 79.

At Hamden, Mr. Samuel Goodyear, Esq. aged 49.

At Saybrook, Capt. Ambrose Whitelsey, 67.

At Hartford, Mrs. Mary Lord, aged 66.

In Litchfield, Mr. Perley Thomas, aged 23; Miss Harriet Ward aged 20.

In Torrington, Mr. Miles Beach, aged 52.

In Middletown, Mrs. Hannah Coe, 47; Capt. London Bailey, 71; Miss Charlotte Nichols, 21.

In Providence, R. I. Mrs. Almira Backus, wife of Thomas B. Esq. of Killingly Conn.

Near London on the 8th of Aug. of a painful illness of ten days, Hon. George Canning, Prime Minister of England.

*Handwritten signature or scribble at the bottom of the page.*

# SOCIETY OF THE ALUMNI OF YALE COLLEGE.

On Commencement day last year, at the instance of a number of the most respectable sons of Yale College, a general meeting of the alumni was held in the Mineralogical Cabinet, for the purpose of concerting measures to supply the wants, and advance the interests of their Alma Mater. The time being too short to bring the proposed measure to maturity then, a committee was appointed to prepare a constitution, to be submitted to the meeting at the present Commencement. Accordingly, at a very full meeting of the alumni, assembled in the College Chapel, on Tuesday evening, 11th inst., Judge Daggett in the chair, the committee presented, in the form of an address, a concise statement of the objects proposed by the association, the most important of which was to preserve this venerable Institution, brought as it is into great peril by losses which have nearly exhausted its permanent funds, from falling from the eminence to which it has attained, and losing its rank among the seminaries of our country.

The same committee reported the form of a constitution, which was adopted without amendment.

It was resolved, that the address and the constitution be published in the form of a circular, and a copy be forwarded to every alumnus of the College.

On a motion to accept the constitution and the address, Wm. Maxwell, Esq. of New-York, (formerly of Norfolk,) offered his sentiments to the meeting with great animation and eloquence, bearing strong testimony to the high obligations which this noble Institution had imposed on all her sons, and testifying his readiness and joy to co-operate in a measure which promised, at so small a sacrifice on their part, to save her from degradation. On opening the subscription book, a great zeal was manifested in the cause, and a large number of alumni have already enrolled themselves on the list of benefactors to their Alma Mater.

At a subsequent meeting, held in the Cabinet on Wednesday, the following resolutions were adopted:

1. That the next annual meeting be held in the Chapel, at 7 o'clock on the evening preceding the Commencement of 1828; and that public notice of the meeting be given in the newspapers.
2. That an address be delivered on that occasion, by an alumnus, on the interests of learning, and the appointment to be made by the Board of Directors.
3. That the alumni now present will make efforts to extend the influence of the Society of the Alumni of Yale College, and to aid the efforts of any agent who may be employed by the Board of Directors.

The following is a list of the Officers of the Society:

*President*—Hon. John C. Smith, Conn.

*Vice Presidents*—Hon. Jeremiah Mason, N. H.; Hon. Samuel Hubbard, Mass.; Hon. Oliver Wolcott, Conn.; His Excellency Governor Tomlinson, Conn.; Hon. John C. Calhoun, S. C.; Charles Chauncey, Esq., Penn.

*Directors*—Hon. Josiah Stebbins, Me.; Hon. Asher Robbins, R. I.; Hon. Horatio Seymour, Vt.; Rev. Lyman Beecher, D. D., Mass.; Rev. Gardiner Spring, D. D., N. Y.; Rev. John Chester, D. D., N. Y.; William Jay, Esq., N. Y.; Rev. Ezra Styles Ely, D. D., Penn.; Thos. P. Devereaux, Esq., N. C.; Hon. Stephen Eliot, S. C.; Thos. S. Grimke, Esq., S. C.; Thos. S. Williams, Esq., Oliver D. Cook, Esq., Hon. Roger M. Sherman, Hon. James Gould, Hon. Lyman Law, Hon. Simeon Baldwin, Eneas Monson, Esq., Rev. Calvin Chapin, D. D., Hon. David Daggett, President Day, Professor Silliman, Hon. Martin Wells, Conn.

*Secretary*—Samuel J. Hitchcock, Esq., N. Haven.

*Treasurer*—William Leffingwell, Esq., New-Haven.

## NOTICE.

The Auxiliary Missionary Society of New-Haven, West, will hold its annual meeting at West Haven, (Orange,) on Wednesday, 3d of October next, at 1 o'clock, P. M. It is expected that addresses will be delivered by gentlemen who shall attend as a deputation from the American Board.

The officers of the Associations connected with this Auxiliary and all others, who take an interest in the cause of Missions are invited to attend. The Associations are desired to forward their collections to the Treasurer of the Society, and make their reports to the Secretary on or before the 24th of instant September.

ERASTUS SCRANTON, Sec'y.

Orange, Sept. 11, 1827.

It is expected that the Lord's Supper will be celebrated immediately after the missionary meeting.

MR. WHITING.—Will you please to present the thanks of the Rev. T. Osgood to those persons who have presented books, money, &c. to him, for the use of the Society for Promoting Industry and Education among the Indians and destitute in Canada. As he was obliged to leave town last evening, he wishes you to give notice to the citizens and to the children, that a box of books and clothing will be sent to him at New-York, from Mr. H. Howe's or Mr. A. H. Maltby's book-store; and that if any persons will send books, clothing, or money to either of these stores, before 5 o'clock on Monday next, they will be forwarded for the benefit of the Society.

The faithful and persevering efforts of the Rev. Mr. Osgood, are well known to the public; and the attempts of the Society of which he is agent have been attended with the happiest consequences.

New-Haven, Sept. 15, 1827.

*Terms of the Intelligencer.*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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*W. J. H. Burch*